

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—REV. 20: 4.

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THE PRIVILEGE OF BEING TITHED.

BY ELDER HENRY H. BLOOD, PRESIDENT OF THE LONDON CONFERENCE.

ONE of the distinctive features of the Lord's great Latter-day work is the law of tithing. With characteristic disregard for man-made institutions and set forms of religion, and heedless of the possible unpopularity of the principle, the Prophet Joseph Smith announced to the newly organized Church a revelation from the Lord restoring the ancient law. This, with other divine and eternal principles, had been discarded and transgressed by modern Christendom; forgotten, perhaps, or remembered only as an institution forming part of the Mosaic Law, and supposedly having its fulfillment in the coming of the Lord, an assumption entirely unwarranted by Scripture, as will be evident upon an examination of the Holy Word.

From the time that revelation was given the payment of tithes has been a duty enjoined upon every member of the Church. Leaders and laymen alike are required to remember the Lord with their tithes and offerings. Obedience to this commandment is an acknowledgement that "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." By this law we are brought to realize that our inheritances in the earth, great or small, are but stewardships granted unto us, upon which we are expected to make an accounting to the Creator. Numerous passages of Scripture might be adduced establishing the sovereignty of God over the earth and the stewardship of man

in all his possessions. It seems necessary, in order that a worshipful reverence for Deity might be maintained in man, that this relationship be ever remembered. Coupled with this is the fact that deep devotion prompts a desire to bestow the best one has upon the object that excites reverence. Hence, the Father mercifully established a plan which allows His children to honor Him with their substance by keeping a law which constantly reminds them of their dependence upon Him.

A LAW OF GOSPEL DISPENSATIONS.

The tithing law given through Moses declared one-tenth of the products of the soil and of the increase of the flocks to be "holy unto the Lord" (Lev. 27: 30-32). The Levites were selected to minister for the people before the Lord. They were denied an inheritance in Canaan, and it was decreed that their portion should be "all the tenth in Israel" (Num. 18: 21). This is the first statement in Scripture of the purpose for which tithing was to be used, but it should be borne in mind that the law did not originate in, or pertain exclusively to, the Mosaic dispensation. Positive evidence exists that it was in force in the days of Abraham, for we read of that worthy patriarch paying tithes of all his spoils to Melchisedek, a "priest of the Most High God" (Gen. 14: 18-20). Jacob, too, understood and observed this law, as is shown by his most solemn vow at Bethel (Gen. 28: 20-22).

The passages referred to make apparent the error of the claim that tithing was merely a part of the law that was given to Israel as a schoolmaster to bring them unto Christ, and that it was fulfilled and done away in the coming of the Savior. If further proof is needed, it is found in the fact that the Savior taught that the law of tithing should be observed (see Luke 11: 42; Matt. 23: 23). Nothing is clearer than that this is a perpetual law (Num. 18: 23, 24), and that it appertains to the priesthood to receive the tithes and use them for the work of the Lord in every dispensation. When Abraham paid tithes to Melchisedek it was a recognition by the patriarch of the superior authority of the "priest of the Most High," and Abraham's willingness to honor the Lord through His priesthood vested in Melchisedek caused the latter to pronounce blessings upon him (Heb. 7: 6). Likewise the Israelites, in paying their tithes to the Levites, were making their offering not to men but unto God, and their faithfulness was rewarded. The Levites were required to observe the law by paying a tenth of the tithes unto Aaron (Num. 18: 26-30). In addition to being the portion of the priests and Levites, the tithing, under the ancient law, was to be used for "the stranger, and the fatherless, and the widow" that were in Israel (Deut. 14: 29; 26: 12).

PUNISHMENT AND REWARD.

The Scripture prescribes no specific penalty for the non-observance of this law. It was in the nature of a free-will offering unto the Lord. But it is none the less evident that obeying the requirement brought forth the blessings of heaven, and that disobedience was followed by its appropriate punishment. When Hezekiah began his righteous reign, he found that the priests and Levites were not fulfilling their calling; the people had ceased to pay their tithes and offerings; the house of the Lord in Jerusalem was closed. Calling the priests and Levites together and explaining conditions to them, he said: "Wherefore the wrath of the Lord was upon Judah and Jerusalem. . . .

For, lo, our fathers have fallen by the sword; and our sons, and our daughters, and our wives, are in captivity for this" (II. Chron. 29: 8-9). He commanded that the "portion of the priests and the Levites" be brought in, and Israel and Judah responded with their tithes and offerings so abundantly that when Hezekiah saw the bounteous heaps he questioned concerning them. "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store" (II. Chron. 31: 10).

A similar thing occurred nearly three hundred years later, when Nehemiah found it necessary to recall the people to their duties (Neh. 10: 37-38; 13: 10-14). Again, fifty years later, the Lord, through Malachi, severely rebuked Israel for robbing Him of tithes and offerings. "Ye are cursed with a curse," He said, "for ye have robbed me, even this whole nation." The promises which follow ought to have been an inducement and inspiration unto the wayward Israelites, sufficient to have turned them from their 'disobedient course unto one of righteousness. (See Mal. 3: 10-12). The same promises should be an incentive to children of the Lord in these days to cease from robbing their Creator and their God. These things were spoken regarding an eternal law, and they are a voice of promise as much to the Church now as to the ancients; for while any commandment is in force the blessings attached therunto are ever to be realized, through obedience.

ESTABLISHED IN LATTER DAYS.

Keeping in mind what the Scripture says concerning the ancient law, it will be interesting now to consider the development of the same plan in latter times. Great importance is attached to the law of tithing as a principle of the Gospel revealed through the Prophet Joseph Smith. Its incorporation in the system of religion advocated by the Latter-day Saints is an evidence of the divinity of the Gospel message. Had it been omitted men might have attacked the religion as not containing all that is necessary unto a perfect plan of salvation; indeed, the system would have been incomplete without it. The Gospel aims to perfect mankind, to raise them above the power of all their enemies, to give them salvation. One of the most universal characteristics of mortal beings is selfishness. It is an enemy to righteousness and must be eradicated. This weakness is often manifested in covetousness and sordid greed. The perfect plan of salvation must recognize this evil and provide a means of over-coming it, that thereby men may be above the power of Satan to tempt them with riches.

Such is the practical result of a proper observance of this law. The measure of self-sacrifice required in the paying of one-tenth of one's interest annually unto the Lord is a training of human nature in unselfishness. Man learns to do by doing and to give by giving. The bestowing of alms increases benevolence and the cultivating of this virtue enlarges and expands the soul, bringing it into consonance with the all-pervading love and beneficence of the Creator. Verily, "it is more blessed to give than to receive." Men who are the most faithful tithe-payers are also the most liberal in other charities, and such never complain of the hardships of the law. To them it is a highly prized privilege. They have experienced the fulfilment of the Lord's promise through Malachi:

blessings temporal and spiritual have been bestowed upon them as a reward of faithfulness. They have done the will of the Father and they know of the doctrine, that it is of God.

Again, if tithing were not taught in the restored Gospel the claim that this is the dispensation of the fulness of times might reasonably be disputed. This dispensation is spoken of by the Apostle Peter as "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3: 21). Certainly that must include the restitution of tithing, a law spoken of by the holy prophets on so many occasions, and in such a pointed manner. The Lord spoke of this law unto the Prophet Joseph less than a year and a half after the Church was organized, declaring that the time preceding His second coming was a day for the tithing of His people, and that those who were tithed should not be burned at His coming, but that the wicked should be consumed as stubble (Doc. and Cov., sec. 64: 23, 24). In the 85th section of the Doctrine and Covenants it is recorded that those who do not observe this commandment are not to have their names enrolled in the book of the law of God, and shall be denied inheritances with the Saints, but shall be appointed among unbelievers.

The first tithing covenant made in this dispensation was entered into by Joseph Smith and Oliver Cowdery on November 29, 1834 (see Cannon's Life of Joseph Smith, pp. 180-1). It was in all essentials like Jacob's covenant (Gen. 28: 20-22), but went further in that it was made binding upon their posterity. It recognized the stewardship of man and provided for the poor, thus conforming to the ancient covenant and the law to Israel. In this way the leaders of this dispensation approved the divine principle, and later, on July 8, 1838, when the Prophet enquired of the Lord what was expected of the people, the definite, practical law of tithing was given by revelation (see Doc. and Cov., sec. 119).

CORRECTION FOR SELFISHNESS.

All the surplus property of the Church was required for the building of the Lord's house, laying the foundation of Zion and for the priesthood. In this the wisdom of God is displayed. It is the "surplus property" that a man possesses that may be his downfall. "For where your treasure is there will your heart be also." Opulence and luxurious idleness are more to be feared than poverty and toil. It was the rich young man who turned away sorrowful when the Master bade him "sell that thou hast and give to the poor. . . and come and follow me" (Matt. 19: 21). Peter and Andrew, who had no entanglement of wealth, receiving the same gracious invitation, "straightway left their nets and followed Him." So did James and John. The surplus property of the Saints in Zion was required that they might not set their hearts upon riches but might "seek first the Kingdom of God and His righteousness." "And after that, those who have been thus tithed, shall pay one tenth of all their interest annually" (Doc. and Cov., sec. 119: 4).

Some there are who imagine they find difficulty in this passage. Nothing can be plainer, if we allow that God is the rightful owner of everything and the giver of all we possess. Especially will it become clear if we consider the wording of Jacob's covenant: "And of *all* that thou shalt give me, I will surely give the tenth unto thee." There was no reservation in that. During

the Mosaic dispensation the tenth of every flock and herd was "holy unto the Lord," whether good or bad. No string of contingencies attached to that law.

And so it is intended to-day. Our health and strength, the talents and capabilities we possess, the opportunities for acquiring property, our lands, or flocks, or herds, or possessions of any description—these are our capital, and each of them is a gift from God. Whatever that capital produces is interest, and one-tenth of our interest annually is what the Lord requires: it is the Lord's. Nine-tenths is ours. Surely the division of profits is not unfair to us. While thus teaching us unselfishness, the Lord is preparing us for greater things; and, meanwhile, there is "meat in His house"; temples can be built; the cause of truth can be spread abroad in the earth; the poor are provided for; His people wax stronger in faith and are abundantly prospered; thousands are testifying to the outpouring of blessings as promised through Malachi, in a way that is marvelous in their eyes; the stakes of Zion are being strengthened and extended; "the wilderness and solitary places are glad for them; and the desert rejoices and blossoms as the rose."

The Latter-day Saints look with fervent expectation for the re-establishment of the perfect law that Enoch and his people enjoyed, and that cemented together the early Christians so that "they had all things common"—a law as far above the fanciful Utopian dreams of communists and socialists of modern days as the mind of the Infinite One who framed it is superior to that of mortal man—but meanwhile it is the present duty of every Church member to abide the law of tithing, and in that way witness before heaven his worthiness of more advanced privileges.

THE MORMONS OF TO-DAY.

BY HENRY M. O'GORMAN, PRESIDENT OF THE LIVERPOOL BRANCH.

[THE following communication has been sent by Elder O'Gorman to the *Daily Mail* in reply to an article recently published under the above heading in that journal. No answer has yet been received as to whether it will be published. As the contents are of interest to the Saints and our friends we secured a copy which is given below.—ED.]

In a recent issue of your journal appears an article on "The Mormons of To-day." Will you kindly publish the following comments?

Mormonism is certainly not moribund, but it is a religion and not a political party. The Latter-day Saints are as much divided on political lines as are the Episcopalians, Methodists, or any other sect. Governor Wells is a Mormon, but all Utah's representatives in Congress are at present non-Mormons, one being a Catholic. Yet these were all elected by the same constituents. As in Utah so also in the surrounding states, the Latter-day Saints take part in politics as Republicans and Democrats. In Utah, where woman's suffrage is enjoyed, it is often the case that husband and wife vote differently, and it has happened that they became candidates on opposing tickets.

The Mormon missionary system is peculiar in that every man pays his own way, being absent from home two or three years. They do not engage as butlers or go into other service. By visiting with tracts from house to house and holding meetings, a feature of these being absence of collection or charge

for admission, they try to bring their message to all. The silly story of the butler, which some nameless person is reported to have published, needs no contradiction.

Twelve years ago President Wilford Woodruff's manifesto against the further contracting of polygamous marriages was accepted unanimously by the Saints in conference. Since that time a few of those who had already entered the relationship have continued to live in it, to the displeasure of certain malcontents who have instituted prosecution where evidence appeared. Juries have returned the verdict of guilty in such cases and fines have been inflicted. But with judicial machinery in the hands of non-Mormons, absolutely for the greater part of the time since the manifesto, not one single case has been called, charging parties with entering polygamy. The Latter-day Saints were in majority at the convention that framed the state constitution wherein plurality of wives is forbidden; and it can be said that polygamy has ceased.

It is readily agreed that no darker story was ever told than the story of what purports to be the rise and progress of the Church; but it can also be said that no baser or more malicious one was ever told. There is something unutterably cruel in the false charge that murder and robbery were employed to forward the interests of the Church, when the clear light of history shows that progress was made in spite of wholesale murder and robbery that were used to oppose it. As winter began in 1834, twelve hundred Saints had their firearms taken by the illegal order of a state officer and were then driven by the rabble from their homes in Jackson county, Missouri. Five years later, when by the touch of industry towns and villages had sprung up, the same slave-holding, jealous element again rose. This time removal from a county was not sufficient; the order was to leave the state or be exterminated. The leaders were imprisoned without conviction, the farms looted, and after arms had been given up in the hope of securing peace, the mob-soldiery committed every form of outrage. Seventeen Saints were slaughtered at Haun's Mill and their bodies thrown into a well. Hardly had the Church gathered and redeemed a marshy tract on the eastern bank of the Mississippi when the old bigotry again became rampant. Joseph Smith, to save his city, gave himself into the hands of the Governor of Illinois, who after pledging his honor, neglected his prisoner and the leader and his brother were murdered by a mob with blackened faces. Two years later the whole people was driven from Illinois out into the savage wilderness. By resorting to bloodshed this people might have saved their homes, but they preferred to suffer. The property thus seized, amounting in value to millions, has never been returned.

Establishing themselves in Utah, a part of the American desert, which was declared in congress to be allowed the Mormons because of its worthlessness, they showed their characteristic vitality. The desert bloomed and became an attractive place. The famishing gold hunters on their way to California were fed by the Saints. Brigham Young was twice appointed governor by the President of the United States, the last time at the urgent request of federal officials and non-Mormon business men, who declared that he possessed "the entire confidence of the people of this Territory, without distinction of party or sect." Instead of Utah being a man trap, it was the salvation of thousands who took the overland route to the Pacific.

It is stated that Mr. Linn throws a lurid light upon the dark days in Utah, and that is doubtless the reason for the falseness of his conclusions. He is not the only one who looked through a glass darkly when dealing with the Mormon question. The Latter-day Saints believe, as God and all Christian nations evidently do, that for certain crimes the blood of the criminal should be spilt. The horrible misapplication of the words "blood atonement," where lawlessness and cruelty enter, the Latter-day Saints have never believed nor practised. They claim no new light on the subject of capital punishment; what they believe in this regard is grounded solely on the Bible.

Regarding the awful massacre of one hundred and twenty emigrants in 1857, no one could condemn that more strongly than did Brigham Young and his associates. The emigrants had poisoned springs of drinking water, causing the death of several Indians, and in other ways had enraged the savages, but the express command was given by Governor Young to hold the Indians in check. Indian agent John D. Lee either could not or would not restrain them and the terrible tragedy was accomplished. Lee was never upheld by the Church after the crime, but was excommunicated and later was convicted of murder by a Mormon jury. He was not an agent of the Church in this matter, as was conclusively shown at his trial.

Crimes have been committed in Utah as well as everywhere else, but the attempt to saddle such crimes on the Church is as base as it is false. Not only was the Church free, but its members were also comparatively free from crime. As the historian H. H. Bancroft, a non-Mormon, states in his History of Utah, "Until gentiles (non-Mormons) settled in Salt Lake City, there were seldom heard in its streets or dwellings oaths, imprecations or expletives; there were no place-hunters or beggar-politicians; there was no harlotry; and there was neither political nor judicial prostitution." After Congress passed the Poland bill in 1874 which permitted the federal judges and prosecuting attorneys, all non-Mormons, to choose juries made up at least half of non-Mormons, the convictions were still almost entirely outside the membership of the Mormon Church. In 1881 there were fifty-one inmates in the Utah Penitentiary, only five of these were Mormons though the Latter-day Saints formed four-fifths of the population. Up to 1882, in Utah and the Mormon settlements in Idaho, there were 1,786 convictions for crime and only 208 of these were committed by Mormons. Compare this with California or other frontier states during the same period, and the "dark days" of Utah history, as far as the Latter-day Saints are concerned, are as the light of day compared with midnight.

It is not remarkable that such a society should survive until the present day. It has within it the elements of life that in spite of all opposition will never expire.

THE regard for the Saints in the West was illustrated two years ago when Governor Richards of Wyoming with Secretary of State Chatterton and Judge Knight of the state supreme court called on the First Presidency and expressed their gratitude that Mormons were colonizing the Big Horn Basin. They stated that the Utah people were desirable citizens and expressed pleasure in seeing them added to the population.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 31, 1902.

EDITORIAL.

THE CONTRAST OF LUST AND LOVE.—There is scarcely a wicked man living that does not try to excuse himself and minimize his evil doings in his own eyes and the eyes of others. The most common method is to associate sin with something that is admirable and good or pleasing to the senses. The ugly form of evil is hidden behind silken draperies, the foul odor of wickedness is covered up by incense or perfume. Moral and holy sentiments are offered to cover up actions of just the opposite character; and the minds of the unheeding and careless are deceived.

We remember how Saul brought back from the war against Amalek the best of the oxen and sheep and all that was good, saying that he spared them to offer as a sacrifice to God. The Lord saw the real selfishness under the assumed devotion and rejected Saul and his house. Uriah the Hittite died in battle fighting against the enemies of Israel, but the Lord declared through Nathan the Prophet that King David had killed him. The chief priests of the Jews said that Jesus was guilty of disloyalty to Cæsar and blasphemy against God, and on these grounds secured His crucifixion, but at heart they themselves were loyal neither to Cæsar nor to God.

The minds of young people are often poisoned by reading of the lives of desperadoes, robbers, murderers and other criminals. The attraction is not because the readers love sin, at least to begin with, but because the story is so told as to make heroes out of the worst of villains. Their skill, keenness, strength and daring are spread like a veil over disgusting crimes that cause sorrow, suffering and death. The deed of the bandit is no less contemptible to an honest man than that of the sneak thief. Bravery is not an excuse for murder. A brave man never commits such a crime; he protects instead of destroying those whom he has in his power.

In regard to the lack of chastity, sinners offer, and the world usually accept, the false excuse of love. True love never leads men and women to throw away their virtue; it is lust that does that. Love protects and cherishes its object; lust exposes it to danger and shame. Love builds up and ennobles; lust demoralizes and destroys. Love is continent and self-sacrificing and causes lasting joy; lust gluts itself and ends in bitterness. Love increases one's power and makes him brave; lust kills resolution and causes shame. Love exalts man and is pleasing to God; lust debases him and stirs up the Lord to anger.

No woman need be deceived and ruined by one who says he loves her. His genuine love will be her protection. He will guard her virtue with his life if necessary, and not seek to rob her of it. Filled with love he will be as jealous of her good name as he is of his sister's or his mother's. Instead of tempting her, he will study her nature and be strength to her when she is weak. No man defiles his neighbor's wife because he loves her. If love were in his heart what would he not do to save her honor and sacred marriage vow! And if woman is the tempter, no man need think that affection is prompting the blandishments of her eyes and lips. Woman recognizes man's strength and loves him for it. Even if evil herself, she despises him if he surrenders his honor and yields to her.

It almost seems that the world has forgotten how terrible the lack of virtue really is. It is scarcely expected now that through childhood and youth, mature years and old age, a person may pass and never permit a lustful desire to enter the heart or an unvirtuous act to darken life and corrupt the soul. The Lord, however, loves chastity just as much as He did in the days when He commanded that life should be forfeited for the loss of it. He is forgiving to those who have disobeyed Him in ignorance, but He insists that the Latter-day Saints should be virtuous and train their children from infancy in virtue. He accepts no false excuse, but requires that the fountains of life should be kept unpolluted.

FRANCIS M. LYMAN.

AN ENJOYABLE district meeting was held at Oldham, Sunday, July 27th. Besides Elders of the Manchester conference there were a number of visiting Elders present. The services were well attended. The day before a pleasant celebration was held in honor of Utah pioneer day, July 24th.

ARRIVALS.—The following Elders arrived at Liverpool per s.s. *Commonwealth*, Thursday, July 24, 1902. For the British mission—Mark A. Coombs, Payson; Joseph W. Bull, Hinman D. Folsom, George S. Smith, Salt Lake City; John Archibald, Wellsville; James T. Smith, Farmington. Scandinavian mission—Joseph W. Poulson, Richfield. German mission—Archie B. Kesler, William T. Nuttall, Salt Lake City; William H. Stevens, Ogden. Swiss mission—Thomas H. Glenn, Salt Lake City. Netherlands mission—Nicholas Groesbeck Smith.

The following visitors came on the *Commonwealth*, Thursday, July 24th: Mr. and Mrs. Alex. Nibley, Baker City, Oregon; Professor Squire Coop, Salt Lake City; Joseph G. Scoville, Ogden; Miss Dean, Alma, Wyoming.

APPOINTMENTS.—The Elders for the British mission were assigned to the following conferences: Mark A. Coombs, Sheffield; Joseph W. Bull and James T. Smith, Nottingham; George S. Smith and Hinman D. Folsom, Manchester; John Archibald, Scottish.

DISTRICT MEETING will be held at Co-operative Store Hall, Pelton Lane Ends, Pelton, in the Newcastle conference, Sunday, August 10, 1902. Services begin at 2 and 6 p.m. A general invitation is extended.

THE SWISS MISSION CONFERENCE.

THE ELDERS GATHER AT ZURICH.—PRIESTHOOD AND PUBLIC MEETINGS HELD.

IN the beautiful, little republic of Switzerland, the land of a freedom-loving, hardy people, the Gospel work is making good progress. It may not be likened to an avalanche that breaks loose from icy chains far up the steep side of the Alps and comes crashing down carrying all before it, in one grand sweep fulfilling its destiny. It might be compared to the quiet, steady, irresistible movement of the glacier, or better still, to a clear stream that begins where the warmth of heaven and earth changes the barren ice to life-giving water, flows down with increasing strength causing verdure and beauty to spring up along the way and finally empties itself into one of the peaceful lakes.

There were forty-six Elders, including President Levi E. Young, gathered together in Zurich on the occasion of President Lyman's recent visit to the mission. Three priesthood meetings were held, wherein all the missionaries gave reports and received instructions. The Elders testified that there is unity among them, and a unity also among the clergy to oppose them. More Bible classes are being held and the quality of the singing is improving. The usual good results from tracting and meetings are being met with, and the baptisms are increasing. Old ground is being held and kept in order by the local priesthood, and the Elders are making good headway in new fields, especially in southern and eastern Switzerland. President Lyman told the Elders of his first mission when at the age of twenty, without money and alone, he labored to preach the Gospel in England. He related a dream that he had had in which the late President George Q. Cannon appeared and comforted him, congratulating him on the variety of experiences he is having. President Lyman urged the Elders to be exceedingly watchful of themselves, not to be ensnared by the evil one. Pure love defends and builds up, but lust destroys; we must keep ourselves free from the latter. He recommended the brethren to keep their minds open for the inspiration that will direct to new methods of work.

Two public meetings and a sacrament meeting were held Sunday, July 20th, at the Casino hall, Zurich. About five hundred or six hundred Saints and strangers assembled at ten o'clock. President Young bade the people welcome and spoke to them about the Gospel. He explained that the attitude of the Latter-day Saints is strongly in favor of education and the acquirement of all true knowledge. President Lyman, interpreted by Elder Julius Billeter, Jr., expressed his pleasure in greeting the free Swiss people, and spoke of the unity that should exist among nations. The message of Christ has not readily been accepted at any time. The membership of the Church was small during the life of the Savior and His true followers. The people of the world seek the things of the world and shut the truth out of their hearts. As the Savior said in a parable, they have bought ground and must go to see it, or oxen and must prove them, or have married a wife, and they reject the invitation to the feast. Broad is the way to death and narrow the way to salvation. There are, however, many who are deceived, like Paul. Such desire to serve and worship the Lord, but what is wrong? The Christian world as a whole does not possess

the keys of the kingdom, and these keys are necessary to be in the Church. After many centuries the Lord has restored them and called living Prophets to do His work. President Lyman prayed that the investigators might be blessed and bade them remember if they should meet persecution, that the Savior told His disciples that the world hated Him before it hated them.

At the sacrament meeting in the afternoon the authorities of the Church were presented and unanimously sustained by the Saints. Elders William B. Stucki and Frederick Zaugg spoke. President Lyman explained to the Saints the meaning of the Sacrament and that only those who are pure in heart should partake of it. He counseled them to live in peace and attend to their duties so strictly that they have no time to worry concerning the weaknesses of others. We will be called to answer if we have an unforgiving spirit. Our virtue should be so distinct that the world will recognize and profit by it. All Saints should pay an exact tithing—our debt to the Lord; and we should pay our debts to our fellowmen. The labor of the Saints during the Millennium will be in temples, in work for the dead. While we have life, we should be firm, true, pure, clean as snow and prepare ourselves to receive the riches of eternity. We should remember and live according to that word, faithfulness.

At the evening meeting there was a good attendance. Elder John C. Howard spoke on the mission and labor of the modern Prophet, Joseph Smith, and bore testimony that it is necessary in this day to believe that Joseph was called of God to open a new dispensation of the Gospel. Musical selections of pleasing quality were also rendered during the services.

The conference, the largest that has ever been held in the mission, was productive of much good to the cause. Saints and friends were encouraged; and the Elders, one and all go back to their fields more serious and humble, relying less on their own strength and more on the power and influence of the Holy Spirit, that evil may be avoided and souls of the children of men be saved.

DANIEL F. HARDING.

BRIGHAM YOUNG.

(Continued from page 478).

The last half century has seen many wonderful changes in the world, but probably there has been no more important one than the emancipation of slaves in the United States. In the great Civil War of 1861-65, perhaps the most bloody and terrible conflict ever fought, not only was liberty given to the thousands of negroes of the Southern States, but the principle was established that the union of all the states into one nation could not be broken by the withdrawal of any number of them. For years before actual war broke out the nation was disturbed by the opposing political factions. In the year 1857, when the army was sent to Utah, President Buchanan and some members of his cabinet were strongly in favor of slavery and in sympathy with the South. What was more natural than that they, seeing the conflict approaching, should send away into the wilderness a very considerable part of the United States forces? It is certainly significant that President Buchanan, as the historian Bancroft says, retained in the valley of Great Salt Lake

nearly all the available forces in the Union army, and a store of munitions of war sufficient to furnish an arsenal, until the Confederate flag had been unfurled at Fort Sumter.

The army came on much the same route as did the pioneers, and it met no resistance until it came within what was then the Territory of Utah. Soon after passing the summit of the Rocky mountains, the troops began to learn that Governor Young was in earnest in forbidding them to enter the Territory. The only direct route to the valley of the Great Salt Lake lay through Echo Canyon, a winding defile that extends for twenty-five miles between vertical walls of rock a thousand feet high. Here the Utah militia formed its defense by building embankments and placing dams in the river so that the road could be submerged. Nature had favored the spot for the purpose.

General Daniel H. Wells commanded the Utah forces, and he was determined to carry out President Young's policy of hindering the army without the shedding of blood. He sent Major Lot Smith with a few other fearless men out to meet the advancing troops and, if possible, burn their supply trains. This was done, and Fort Bridger which belonged to the Saints was also burned. The torch was applied to the dry grass, and forage for the animals being thus destroyed they grew weak and the advance became extremely slow and painful. It grew frightfully cold in the mountains also; many animals froze and even some of the soldiers were frost-bitten. At length the army, almost discouraged and hopeless of reaching the valley that season, went into winter quarters late in November, 1857.

A number of communications passed between army officers and President Young and others in the valley. The settlers explained their position very positively, and though they refused to permit the troops to come in upon them, they invited the officers to visit and learn the real conditions for themselves. Learning that the soldiers were in sore need of salt, President Young sent a wagon load to General Johnston, who had succeeded General Harney as commander of the army. That proud officer declined the gift, saying that he desired no communication with the "Mormon rebel, Brigham Young." The salt was left by the messengers outside of the camp where the soldiers could and did secure it. Johnston and his officers paid five dollars a pound to the Indians for the same article. General Johnston called Brigham Young a rebel for acting purely in self-defense. Four years later, April 6, 1862, he himself fell on the bloody battle field of Shiloh, while leading a rebel army against his country.

The Saints rejoiced when they learned that the barrier of the Wasatch range should stand between them and the troops during the winter. They saw the hand of the Lord in preserving them, and hoped and prayed that He would yet dispose circumstances to bring about a peaceful settlement. Their prayers were answered. The failure of the army brought with startling force the attention of the nation to the Utah problem. It revealed a brave people, who had dared oppose even an army of the United States to preserve their homes and constitutional rights. The nation began to talk of the expedition as "Buchanan's blunder." The press in Europe as well as in America began to criticize the administration in Washington, and the president, finding himself in an unpleasant position, sought a dignified way out of the difficulty.

The opportunity came when Colonel Thomas L. Kane, having received a statement from President Young regarding the real conditions, proffered his services as private envoy to establish, if possible, reconciliation. Colonel Kane was well acquainted with the Saints, having visited them and become an ardent friend when they were suffering from exposure and disease after the expulsion from Nauvoo. During the succeeding troublous times he had done them valuable service, never hesitating to use his influential pen and voice in defending the unpopular people. Though in poor health he now embarked from New York to California by steamer and then proceeded over the desert to Utah, accompanied only by a teamster. Such a journey in the dead of winter was for a well man a hazardous undertaking, and Colonel Kane was ill. Meeting Apostle Lyman's party on the desert, he received what aid they could give. The sisters sewed buffalo-skin leggings and coat for him to help shield him from the biting blasts of the desert and mountains. He pushed on reaching Salt Lake City, February 25, 1858.

Under the sobriquet of Dr. Osborne he sought an interview with President Young and this was at once granted. Spent with sickness and travel he appeared before the Presidency and the Apostles, who did not recognize in him the Colonel Kane they had known eleven years before. After stating his mission he asked a private interview with President Young. This lasted half an hour. When he came back his true name and mission were made known to the council. The result of the meeting was to convince the Colonel that the Latter-day Saints were still loyal and desirous of maintaining peace. They explained to him that they had no more objections to federal officers now than they had ever had, but they did object to an army coming to their city. After a few days' rest at the home of William C. Staines, Colonel Kane crossed the mountains to reach the winter quarters of the army.

[TO BE CONTINUED].

WORK IN GERMANY.

ENCOURAGEMENT FROM PRESIDENT LYMAN'S VISIT—A FRUITFUL FIELD IN SPITE OF OPPOSITION.

JUST six months have elapsed since the Elders, Saints and friends of the German mission sent in their last message of greeting to their fellow-laborers in other parts of the Continent and the British Isles, and told of their glorious spiritual feast and hopes for the future. The abundant harvest of truth-seekers testifies that these hopes have been realized and that our Heavenly Father has richly blessed us. Then the Elders came together one hundred and thirty-six strong to receive instructions from our leaders and return to their several fields of labor with strong resolutions in their hearts; but this time the inauspicious war clouds prevented them from assembling in large numbers to hear words of admonition; still we are undaunted, and feel like greeting our co-workers with a word of cheer and strong faith. We feel that through the medium of the Holy Spirit we are being joined to you by ties which no boundaries of nationality or language can separate.

The presidential party, consisting of Apostle Francis M. Lyman of the European mission, President Hugh J. Cannon of the German and President

Levi E. Young of the Swiss mission, arrived from Copenhagen in time to meet with the conference presidents of this mission, the eighteen Elders of the Berlin conference and about one hundred and twenty-five Saints and friends, Sunday afternoon, July 13th. In the morning Sunday school our visitors heard the classes in their regular sessions, and learned how the principles of the Gospel are being taught to the children of our members and interested acquaintances in this part of the vineyard.

At the afternoon services, after the usual exercises, President Levi E. Young made the opening remarks. He dwelt especially on the importance of the Gospel as a message of peace, showing how the nations of to-day are not following the teachings of our Lord when they support such large standing armies and invent such machines of destruction for the purpose of overcoming each other. He was followed by Louis P. Moench, president of the Breslau conference, who spoke on the duties of the Saints, and of the goodness of God in permitting us to receive the everlasting truth. M. Rich Porter, who has spent the last six months in the revising of the German translation of the Book of Mormon, told very interestingly the reasons for revising the former translation of that book, and in conclusion bore a strong testimony to its truthfulness, telling all present that if they would read the record through with unbiased minds they would receive an absolute knowledge of its divinity. President Lyman then spoke on authority. Beautiful thoughts expressed in any language lose their power and strength when interpreted into another, but the Spirit of God burning within will render the deeper shades of meaning plain to the simplest heart. Those present were clearly shown the error of the churches of to-day, how the authority was taken away from the earth, how the living oracles were utterly destroyed, and the consequent necessity of re-establishing the Church in these days. The Saints were admonished to remain true to the principles which they have embraced, for a life of purity accompanied by obedience to the spirit and letter of the Gospel will bring earthly happiness and ensure heavenly salvation.

Eight o'clock in the evening found about 150 people again assembled to hear the words of the Elders. President Ray Irvine of the Königsberg conference spent about a half hour in explaining the necessity of obeying the requirements of the plan of salvation; and President Hugh J. Cannon spoke on the divinity of Joseph Smith's mission. The speaker bore a strong testimony to the truthfulness of the revelation of the great latter-day Prophet. Apostle Lyman outlined the history of the Church, telling how the "Mormons" had been driven from their pleasant homes in the eastern states, how they had journeyed 1000 miles through an unbroken wilderness to find a resting-place on the parched bosom of the salty desert, how by incessant toil and undaunted courage they had converted that dreary waste into a fruitful field and built up a commonwealth as strong, virtuous and admirable as any other the world had ever seen. He related to them the educational aspirations of Utah, showing how our people love learning, how they send their young men and young women to all parts of the world to perfect them in the various accomplishments of man, and how one thousand young missionaries return yearly with two to three year's invaluable experience, with a fund of information of the good things that can be gleaned from the nations. These influences alone

will make Utah a leader in all that is great and noble and worthy in the generations to come.

A priesthood meeting was called on Monday to discuss the political status of the mission, and to hear the Elders' views as to the best mode of procedure with the banishments that had taken place during the last few weeks. It had been learned that an organization of all the pastors of Prussia had been effected for the purpose of driving all the Elders from that kingdom. Their efforts to combat "Mormonism" from a religious standpoint had proved a failure, so they were using their political prestige to good advantage. More than twenty Elders had received their papers from the authorities, with an appended notice telling them to leave Prussian territory within certain periods of time or suffer the penalties of the law. This was all the more deplorable from the fact that the missionaries had been forced from those cities where an almost perfect freedom had been enjoyed heretofore, and where the officials had been friendly to our religion. No reason for the banishments had been given, except that time-worn excuse, "You are 'Mormons,'" and that the pastors had demanded our departure. It was the consensus of opinion that our actions could not be censured by the government. Of the one hundred and forty Elders laboring in this mission the officers had been unable to find one instance of infringement of the law, which speaks well of these young men when one considers the technicality of the German legal system, and the promptness with which its very letter is executed.

It was decided that our Elders had been somewhat severe in their attacks on the clergy, and it was counseled that we be more moderate. It is not necessary to parade the faults of an enemy before the public to overcome him. A strong defense of our own principles will satisfy any listeners, and they can judge for themselves. The opposite side can as easily be convinced of its wrong. If the government chooses to pay the spiritual advisers of its subjects it has that power. It is a good thing for the Elders to avoid contention, for the spirit of anger easily gets control when they contend. Inasmuch as we are here at our own invitation we should make friends with the reigning powers, so far as it does not jeopardize the interests of our own work. President Lyman expressed himself as well pleased with conditions as he had found them in Germany, and commended the Elders in their sincerity and in the spirit of love manifested towards their opponents.

In taking a careful review of the work done during the last six months, we can say that good progress has been made in spite of the temporary drawback. The Berlin conference report, which is a fair representation of the labors performed in the several other conferences, shows no decrease in the baptisms in comparison with the previous year. Some fifty-four people had embraced the Gospel up to July 1st. At a season of the year when so many people accept the message of the Elders, the unfavorable conditions in Prussia had materially affected the year's work, but we feel that this will only be a step towards greater liberty, and that through this move on the part of the pastors we shall be brought into public notice, thereby creating more interest in our cause. When the German officials see that we are really respected by our own government, and when they learn the true purpose of our being here, they will, we hope, grant us greater privileges than those accorded us in the past.

Owing to a law in Saxony providing a fine for all baptisms performed on a person still a member of either of the recognized churches, all subjects for baptism have been required to have their names taken from the church records. This is a great inconvenience and a considerable expense, and has done much towards minimizing the spread of truth in that land. It is a noticeable fact that a more influential class of people has been coming into the Church of late. This, too, will give prestige and help much towards spreading the Word among the higher classes.

For some six months the brethren at the office have been engaged in correcting the former German translation of the Book of Mormon preparatory to getting out a new edition. As we have had only a limited supply of that book in days gone by, and as the new edition will be more presentable, this will be a more powerful aid in the future. The Doctrine and Covenants is being similarly treated and will come out some months after the Book of Mormon, which appears in August. President Hugh J. Cannon and Elders M. Rich Porter and Joseph Keller deserve special mention for the energy and the care which they have shown in the preparation of this work. In conclusion we say to our brethren in other lands that our hopes are high, our faith is strong, and we feel that we are gradually pushing our way abroad even though encumbered by obstacles set in our way by the adversary.

CHARLES R. MABEY.

THE POTTER.

The potter stands beside his shaping wheel,
 Red earth in hand.
 Within his thought there lies the finished scheme
 Of that he would produce—a wondrous theme,
 For strength and beauty planned,
 To bear at last the impress of his seal.
 My God, the Potter Thou and I the clay!
 Work Thou Thy will.
 Beneath Thy hand I would submissive lie;
 As turns the wheel of life shape me there by—
 Thy fair design fulfil.
 Master adorable, have Thou Thy way!

SELECTED.

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